

THE
COMPLETE BAKER;

OR, A

M E T H O D

OF EFFECTUALLY RAISING
A BUSHEL of FLOUR,

WITH A

A TEA-SPOONFUL of BARM:

Intended to obviate the great Difficulties BAKERS are often put to, for want of a Quantity of BARM, that very necessary Ingredient in making of Bread.

In which is likewise shewn, that the Cause of Bread being close and heavy is intirely owing to the Baker being unacquainted with the Nature of BARM and FLOUR.

By JAMES STONE, of Amport, in Hampshire.

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COMPLETE BAKER

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P R E F A C E.

THOUGH it may seem incredible to some, yet when they come to understand the nature of barm and flour, they will soon see the possibility of it.

I have taken the method of opening this by way of dialogue between a BAKER and a BREWER, in which it is laid down in such a concise and plain manner, that the meanest capacity may understand it.

I do assure the public that I have followed this way of baking for these eighteen months past, and my bread, all the time, has been as good and as light as any bread, in any part of the country. When I consider the scarcity of barm, at certain times of the year, and how dear people pay for it at such times, and that some travel a whole day for it, and when they have got a little say it is not enough, and for want of knowing the nature of barm and flour, make their bread heavy, although at the same time they put barm enough into their bread for the whole neighbourhood to bake with; this discovery must be of great use to

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the public in general, and especially in the cyder countries, where they oft-times go twenty miles for barm

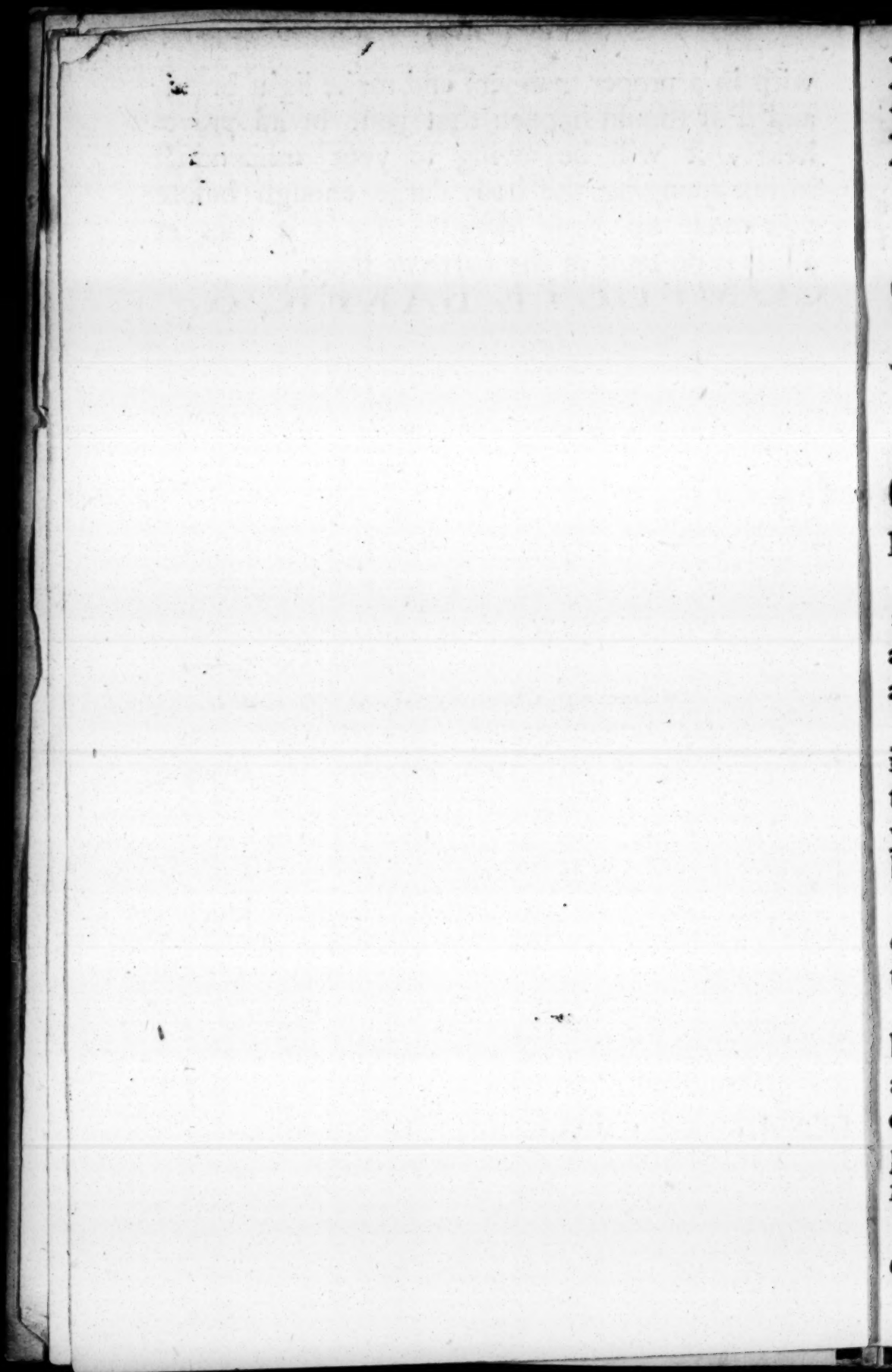
There is no rational being that makes use of his reason, but must be forced to allow that a bushel of bread, made with one tea-spoonful of barm, must be more wholesome, and better palated, than that in which there is a pint of thick, grouty, bitter, black barm; which oft-times alters the colour of the bread, and spoils the pure wholesome taste of the flour: besides, I am sure that there is none of us that would chuse to drink barm, and therefore I cannot think but we would chuse to eat as little as possible.

I therefore persuade myself that people (would they try this pure way of working up the barm with the flour) will soon be convinced, (and find, that one tea-spoonful of barm will work forwards, by adding of warm water, to any body; that if they had barm ever so plenty they would not admit of a greater quantity to be put in.

Not that I would confine any one from putting any quantity of barm to their flour they please, the intent of this book is not for that purpose; it is to shew that the smallest quantity that can be thought of, even the quantity that may be contained in the shell of a halle nut, will sponge a bushel of flour (if proceeded with

with in a proper manner) and make light bread; and if it should happen that your bread proves heavy, it will be owing to your misconduct in not spunging the body large enough before you made up your dough; for if it rises at all, it is no fault in the barm or flour.

THE





T H E

COMPLETE BAKER, &c.

B R E W E R.

GOOD morning to you, Mr. *Baker*, I am glad to see you; I have not seen you this long time, pray where have you been so long?

Baker. Sir, I wish you a good morning, and am glad to see you, and hope you are well; as for my part, I have been somewhat engaged, and have not had opportunity to be out much.

Brewer. But pray, Mr. *Baker*, what news is this I hear! if I mistake not, we are going to lose your custom for barm, for they say that you have found out an art of baking without barm?

Baker. This is news indeed; from whence did you have it? This is more than I ever thought of.

Brewer. Well, but you talk of baking a bushel of flour with a tea-spoonful of barm, and I think that next to none; for my part I cannot conceive that such a small quantity can possibly have any effect on such a large body of flour.

Baker. It seems likely to me that you understand more of brewing than you do of baking;

ing; I therefore ask this question, will a tea-spoonful of barm have any effect on a hogshead of beer?

Brewer. Yes, I believe it will; but beer and flour are of very different natures, and cannot possibly be affected alike.

Baker. What, because flour is a dry body, you cannot be convinced that so small a quantity as a tea-spoonful can have any effect, but must be lost in that large, dry body, notwithstanding it might easily be brought to answer the end in beer; but is it not as strange that a tea-spoonful should make any change in a hogshead of beer?

Brewer. No; first being both of a liquid quality, it is possible that it might soon mix with, and work upon something of its own nature, rather than on a dry body of flour; and not only so, but I never heard that any body ever pretended that such a quantity as you talk of, would raise a bushel of flour so as to make light bread; beside, you say you never make use of more than one tea-spoonful of barm, and that with half a pint of barm you can set a whole parish to baking; this seems very strange to me that baking has been practised for thousands of years, and that people should not know how to use barm until you came into the world.

Baker. Indeed, Mr. Brewer, you reason very strong on the affair; but will you give me an account how you proceed; suppose you had brewed a hogshead of beer and had but one tea-spoonful of barm to work it, would you put that tea-spoonful into the whole hogshead of beer at once, or into part of it.

Brewer.

Brewer. I can see no reason why I should reveal my secrets to you, unless you will reveal yours to me.

Baker. What you say is right, one good turn deserves another, and you may depend that if you make known your method of proceeding to me, that I will not hide mine from you.

Brewer. Relying on your word, I will give you an account how to ripen any quantity of wort with a tea-spoonful of barm: when I have boiled and strained off the hops from my first copper of wort, I then take two or three quarts, put it into something where it may lay thin, in order to cool quick, and in about an hour's time I find it just warm, I then take this tea-spoonful of barm, put it into it, and in two or three hours find it come to a head, by this time I have got some more cold, I then take the two or three quarts and put it into four or five gallons, and that will bring it to a head (or as it called to be ripe) in two or three hours more, then add that to a hoghead, and it will all soon be ripe, by virtue of that tea-spoonful only: this is no great secret, but as for yours, I do not remember that I ever heard any one pretend to raise a bushel of flour with such a small quantity; but pray let me hear how you proceed, as I suppose in the manner of proceeding lies the whole discovery.

Baker. I will, according to my word, lay it down as plain as it is in my power; suppose then that you want to bake a bushel of flour, and have but one tea-spoonful of barm, you then put your flour into your kneeding trough or

trendle, and then take about three quarters of a pint of warm water, and take the tea-spoonful of thick steady barm and put it into the water, stir it until it is thoroughly mixed with the water; then make a hole in the middle of the flour, large enough to contain two gallons of water, pour in your small quantity; then take a stick about two feet long (which you may keep for that purpose,) and stir in some of the flour, until it is as thick as you would make batter for a pudding; then strew some of the dry flour over it, and go about your usual business for about one hour; then take about a quart of warm water more and pour in, for in one hour you will find that small quantity raised so, that it will break through the dry flour which you shook over it, when you have poured in the quart of warm water, take your stick as before and stir in some more flour until it is as thick as before; then shake some more dry flour over it, and leave it for two hours more, and then you will find it rise and break through the dry flour again; then you may add three quarts or a gallon of water more, and stir in the flour and make it as thick as at first, and cover it with dry flour again, and in about three or four hours more you may mix up your dough, and then cover it up warm, and in four or five hours more you may put it into the oven, and you will have as light bread as though you put a pint of barm. It does not take above a quarter of an hour more time than the usual way of baking, for there is no time lost but that of adding water three or four times. I assure you Mr. *Brewer*, that I constantly

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constantly bake this way in the morning about six or seven o'clock, put the flour out and put this small quantity of barm into the before mentioned quantity of water, and in an hour's time some more, and in two hours more a greater quantity, and about noon make up the dough, and about six in the evening it is put into the oven, and have always good bread, never heavy nor bitter.

When you find your body of flour spunged large enough, before you put in the rest of your water, you should, with both your hands, mix that which is spunged and the dry flour all together, and then add the remainder of warm water, and your dough will rise the better and easier.

And now, *Brewer*, I will give you the reason why people have made heavy bread, not because they had not barm enough, but because they did not know that barm was the same to flour as fire is to fuel, that as a spark of fire will kindle a large body by only blowing of it up, so will a thimble full of barm, by adding of warm water, raise or sponge any body of flour; for warm water gives fresh life to that which is before at work; so that the reason of making bread heavy is because the body spunged was not large enough, but was made up and put into the oven before it was ripe.

Brewer. Sure, Mr. *Baker*, you have given such an account of baking as I never heard of before, but is there no difference between summer and winter, can you make it with as small a quantity in the winter, and is there no more difficulty in the winter than in the summer?

Baker.

Baker. All the difference is this ; in the summer you put your water blood warm, and in winter in cold frosty weather put it as warm as you can bear your hand in it without making it smart, and be sure you cover up your dough very warm in winter, and your covering of it with dry flour every time you add warm water, will keep in the heat ; when you have added six or eight quarts of warm water, as is before mentioned in such a gradual way, you will find all that body of flour which is mixt with the warm water, by virtue of that one tea-spoonful of barm, brought into great agitation, waxing, or fermenting ; for it is to the flour what the spirit is to the body, it soon fills it with motion.

Brewer. I seem to understand you very well ; but can you give any rational account of the cause of this commotion in so large a body of flour in so short a time, and with so small a quantity of barm ?

Baker. You first understand this, that flour is the heart or quintessence of a seed in which there is life, or a secret desire of propagation ; for there is an eternal desire hid in all things that have life, to renew or go forward, and therefore I apprehend that there is great life in flour ; for I do not imagine that it has lost its life because the mill has ground it to powder, and therefore, by virtue of one tea-spoonful of barm, which is of a thick spongy quality, and of a strong forcing nature, being mixed with a small quantity of warm water, sets the life of the flour all in agitation towards growing, but it being ground to such a powder, that it can only wax or ferment ;

ment; this is the best account that lies in my power to give you of it.

Brewer. But what do you mean by saying that there is an eternal desire concealed or hid in every thing; I should be glad if you could explain yourself on that point?

Baker. I suppose that you will acknowledge that it was by the power, strength or virtue of the eternal desire, that all things were brought forth or generated, and if it was by the powerful desire of the eternal powers generated or brought forth, then it appears to me that the same eternal power of desire, that first brought forth nature has gone through every part of it, and is the life, strength, power and virtue by which all things do exist, and that it is hid in all things, and carries all things on to farther and farther propagation.

But, Mr. *Brewer*, this question of yours has led us into a digression, I therefore make bold to ask you one question, When you have got your beer ripe, why part of the thickness ascends, which is called barm or yeast, and the other part descends, which is called grounds or pitching, what is the reason why all the thickness does not ascend or all descend, seeing it is all of a heavy quality?

Brewer. In answer to this you are to consider, that there is in all seeds a contrary will; for when a seed is put into a state where it can grow, it wills two ways, it ascends and descends, it wills into the earth and out of the earth, it wills to darkness and it wills to the light, and as it is well known that all things grow by virtue of

two powers or contrary wills, so that part of the flour of the malt which belongs to the root of the seed descends, and the other part which is belonging to the blade ascends, and is that which we call barm or yeast.

To set this forth in a more clear light, you must understand that all things are an extract out of the four elements, and for that reason have the nature of the four elements in them, so that as soon as any seed is put into the womb of the earth, the four elements immediately begin to work on it, the earthy and watry elements lay hold of the root part of the seed, and the fiery and airy elements lay hold of the blade part, and here begins the attraction downwards and upwards, the earthy and watry part draws down into itself, and the fiery and airy part draws up into itself; so that you must understand that the upper part of the seed is more fiery and airy, that is, it is more oily in its quality than the root, and for that reason it will rise up over that which is more watry; for we plainly see that each element lays hold of its own nature in all things, and draws it towards itself; so that all things are under an absolute necessity to sink or rise to its own place; and the only reason why oil will always rise upon water, is because it is more of the quality of the sun, and airy; for oil is mostly comprehended of fire and air. Though all things have the nature of the four elements in them, yet some things are more comprehended in one element than another: now you must understand, that these four elements are always working
forward

forward to renew; for they never stand at a stay, they are always generating and bringing forth new earth, new water, new air, and new fire, and the old is always decaying; so that there is throughout the whole of all nature a continual going on to renew and decay; and one may as well account how the sun is maintained or supported, as how one's own natural life or spirit is supported; for as my life or spirit is supported by feeding on the fatness or juices of the body, and draws into itself nourishment from every part of it, and thereby keeps the body in being; so the sun draws or attracts a sulphureous fatness from every part of the system, and thereby it is maintained, and then infuses its power and virtue through every part again, so that all is a knot or band of life, that is made to support itself. The sun and air is the spirit of the great system, and the system is the body which the spirit feeds on; for the sun is a spirituous or liquid fire, that exists by virtue of a sulphureous fatness, which it is always drawing or attracting to itself from every part; and here lies the whole ground of all existence, the spirit feeds on the fatness or juices of the body, and by that gives strength to it to move about: all things that are in being exists as the sun does from a sulphureous fatness or oily quality, for sulphur is the mother of all nature.

F I N I S.

...to know; for they never think of a
...no more; and the old is always
...well account how the mind
...of spirit is supported; for as my life
...of spirit is supported by living on the
...of the body, and drawing into it
...from every part of it, and thereby
...the body in being; so the mind draws
...from every part of
...and thereby it is maintained; and
...the power and virtue thereof is
...that all is a part of the

...of the body, and the
...the body, which the spirit
...the mind is a
...of a
...of a
...and there is the
...of all
...of the body, and by that
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